THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—JOEL ii, 27.

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DEDICATION OF THE LOGAN TEMPLE.

(From the Utah Journal.)

AT ten o'clock on the morning of May 17th, the doors of the Temple were thrown open, and Saints who had tickets and were standing about the building awaiting the opening of the doors, began to pour in. At precisely half past ten o'clock the doors were closed and the dedicatory services commenced, the large Assembly Room being filled to its full capacity. The opening hymn of the dedicatory services was written by Elder H. W. Naisbitt, and was as follows:

OPENING HYMN.

Come swell the grandly solemn strain,
Within these sacred walls to-day,
Our grateful hearts are full, and fain
Would join you chorus far away!
Now glad rejoicing fills the heart
Of Israel's leaders, loved of old,
Who filled on earth their destined part,
Then passed beyond the gates of gold!
Hallelujah! Hallelujah! Praise the Lord,
Amen!

To Thee this Temple we present,
We dedicate it in Thy name;
We feel that all our powers are lent,
And by Thy Spirit are aflame.
Salvation is our theme, our song;
Around the earth its power we tell;
The wide eternities prolong,
To bring Thy ransomed back from hell.
Hallelujah! Hallelujah! Praise the Lord,
Amen.

Here, Lord, Thy servants by their deeds,
Their faith express in truth and Thee;
'Tis precious fruit from precious seeds,
Sown in Thy name o'er land and sea.
The Gospel by Thy Priesthood preached,
Hath gathered Ephraim from afar;
All nations yet by them unreached
Shall hail the light of Bethlehem's star!
Hallelujah! Hallelujah! Praise the Lord,
Amen!

Oh Lord, each heart, each voice inspire,
Let this auspicious day, enshrined,
Be one of Pentecostal fire,
A pledge that we acceptance find,
May Thine own Spirit over all
The souls who find admission here,
Like that which angel bands doth thrill
Who wait Thy word with willing ear.
Hallelujah! Hallelujah! Praise the Lord,
Amen!

After the singing of this hymn, President Taylor offered the following dedicatory prayer:

O God, the Eternal Father, the Creator of all things, visible and invisible, the Author of our existence, the Lord and Giver of life; we approach Thee, as Thou hast directed, in the name of Thy well beloved Son, Jesus Christ, our Savior and Redeemer, and say: "Our Father who art in heaven; hallowed be Thy name, Thy kingdom come, Thy will be done on earth as it is in heaven." We acknowledge Thy power, we bow to Thy authority and reverence Thy holy name.

We, O God, a few of Thy creatures, according to Thine instructions, and in obedience to Thy law and Thy word, have built this house unto Thee, which was contemplated and designed by Thy servant Brigham; that it may be "a house of order, a house of prayer," a place acceptable to Thee, and wherein we can worship Thee in accordance with Thy will, Thy law and the principles which Thou hast revealed; and for the manifestation of Thy will, and the teachings and administration of ordinances, and the instruction of Thy people in all principles of science and intelligence pertaining to this life, and the lives that are to come.

It hath pleased Thee, O Lord God, our Heavenly Father, to reveal Thyself in our days, and to make known unto us through Thy servant Joseph—by the manifestation of Thyself and Thy well beloved Son, Jesus Christ, our Savior and Redeemer, by Thine appearing unto him, that Thou still livest; by the opening of the heavens, by the brightness of Thine appearance, and by Thine own voice Thou hast manifested Thyself unto him, and pointing also to our glorious Redeemer who was present with Thee, declared Him to be Thy well beloved Son in whom Thou wast well pleased, and commanded Thy servant Joseph to hear Him.

Thou hast also been pleased through Him and through the Holy Priesthood, which have lived on the earth and still exist in the Heavens, to restore the everlasting Gospel in its fullness, richness, power and glory; with the Holy Priesthood, and the keys thereof and pertaining thereunto, together with the dispensation of the fullness of times, spoken of by all the holy Prophets since the world was; which our forefathers have waited to be revealed, that we, as well as Thy servant Joseph, might be put in possession of the knowledge of Thyself and of Thy law, through the power of the Holy Priesthood, and the everlasting Gospel which brings life and immortality to light, and opens a communication between the heavens and the earth, and through which, as Thou hast stated, "God shall give unto you (the Saints) a knowledge by His Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now."

Thou didst command Thy servant Joseph in the land of Ohio to build a house unto Thee, saying: "Organize yourselves, prepare every needful thing and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God." And when this house was completed Thou didst manifest Thyself to Thy servant Joseph, to Oliver Cowdery, and to others of the Holy Priesthood and in the brightness of Thy glory didst reveal unto him exceedingly great and precious principles, and Thou didst send also Thine ancient servant Moses, who formerly gathered Thy people Israel from the land of Egypt, to commit the keys of the gathering of latter-day Israel; and also Elias, who

committed the dispensation of the Gospel of Abraham; and also Elijah the Prophet, to whom was committed the keys of the dispensation spoken of by Malachi, which was to "turn the heart of the fathers to the children, and the heart of the children to their fathers." And Thou didst then introduce a preparatory work associated with the washings and anointings of Thy people. Thou didst also command Thy servant Joseph to build a house at Nauvoo, wherein further developments of the Holy Priesthood might be introduced, saying: "For there is not a place found on earth that He may come and restore that which was lost unto you, or which He hath taken away, even the fullness of the Priesthood, for a baptismal font there is not upon the earth, that they, my Saints, may be baptized for those who are dead." As it is written: "Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein you receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipals, are ordained by the ordinance of my holy house which my people are always commanded to build unto my holy name." This house was commenced by Thy servant Joseph, and completed by Thy servant Brigham and the Twelve; and in it were revealed many great and precious principles and ordinances which had previously been communicated to a chosen few, before Thy servant Joseph's death. And as Thou did'st give a standing commandment that Thy people were always to build houses unto Thy holy name, when Thy people came here unto this land, even the land of Zion, Thy servant Brigham, according to this commandment and Thy manifestations unto him, did build a house in St. George, in this Territory, wherein many precious principles have been developed, and much labor performed according to Thy holy ordinances, in the interests of the living and the dead; so we have now completed this, another house, which we this day dedicate and consecrate unto Thee, that we may be further prepared to carry out Thy will, to administer in Thine ordinances, to purify and instruct Thy Church, and to build up and establish Thy Zion on the earth, which Thou hast decreed should be accomplished in the dispensation of the fullness of times. We feel, O Lord God, our weakness and unworthiness before Thee, and our inability to do anything without Thy guidance and assistance; but as Thou hast given us a commandment, in common with others, we have built this house, and present it to Thee, and pray that Thou wilt accept it in the name of Thy Son Jesus Christ, our Lord and Redeemer. We dedicate the ground on which it is built, as also by which it is surrounded, known as the Temple Block; we dedicate the foundation upon which it rests, the stones, the mortar, the doors, the stairs, the windows, the floors, the fastenings, the ceilings and roof, the painting and ornamentation, the stands for the Holy Priesthood, the baptismal font and the various rooms associated therewith, and also all the rooms for the performance of ordinances and the various purposes for which they are designed, the heating apparatus, and the furniture and everything therein from the foundation to the towers thereof, unto Thee, the Lord our God, that it may be a place most holy, wherein Thine ordinances may be

performed, and Thy Priesthood administer according to Thy holy law, and in accordance with Thy will and purposes pertaining to the human family. For Thou, O God, hast ordained the principles which have been developed for the blessing, salvation and exaltation of the human race, and hast appointed Thy holy ordinances for the endowment of Thy Holy Priesthood and in the interests of the living and the dead; that Thy servants may go forth to the nations of the earth endowed with power from on high, and bear a message of salvation, even as Thy messengers to all the family of Adam, according to Thy word. And that Thy people may be prepared through the ordinances of Thine House to inherit thrones, principalities, powers, dominions and exaltations in the eternal worlds. And, also, that Thy purposes pertaining to the redemption of the dead may be carried out strictly in accordance with Thy law, that in this Thy holy house Thine ordinances may be performed in the interest of those who have died without a knowledge of the Gospel; and that Thy servants and handmaidens who may officiate in Thy holy ordinances therein may thus become saviors upon Mount Zion, even according to the words of Thine ancient servant Malachi, wherein he stated that it was necessary that the hearts of the fathers should be turned to the children, and the hearts of the children to the fathers, and that according to later revelations, a welding, connecting link might bind together the living and the dead in fraternal and patriarchal relations, according to the holy order which exists with the Gods; and a bond of union and fellowship be brought about between the heavens and the earth, for Thou hast said that they without us cannot be made perfect, and that we without them cannot be made perfect; we pray Thee, therefore, O God, that those who officiate here may act prudently, wisely and intelligently, with purity, virtue and honor before Thee, and perform their duties acceptably in this Thy Temple on earth.

And we also pray Thee, O Father, that Thy Priesthood may be assisted by Thy holy Priesthood in the heavens, that Priesthood which is after the order of the Son of God, after the order of Melchisedec, and after the power of an endless life, which administers in time and eternity, to impart unto us by Thy direction and according to Thy will, a correct knowledge of all laws, rites and ordinances, and direction how to administer and to whom to administer; that there may be a perfect union and harmony, if we are counted worthy, between the Priesthood on the earth and the Priesthood in the heavens. And that Thou wouldst teach us Thy will and Thy law, and Thine ordinances more fully and completely, and reveal unto us the abundance of truth and intelligence associated with the interests of the living and the dead; that knowing Thy will, we may do Thy will on earth as it is done in heaven.

And as Thou hast said, among other things, pertaining to Thine house, that in it we were to seek diligently, and teach one another words of wisdom, "yea, seek ye out of the best books words of wisdom, seek learning by study and also by faith," and Thou hast further instructed us to "become acquainted with all good books, and with languages, tongues and people," and obtain a knowledge of nations, kingdoms, governments and laws, and Thou hast declared that there is "a time to come in which nothing shall be withheld, whether there be one God or many Gods, they shall be manifest."

"All thrones and dominions, principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the Gospel of Jesus Christ; and also if there be bounds set to the heavens, or to the seas, or to the dry land, or to the sun, moon, or stars; all the times of their revolutions; all the appointed days, months, and years, and all the days of their days, months, and years, and all their glories, laws and set times, shall be revealed, in the days of the dispensation of the fullness of times. According to that which was ordained in the midst of the Council of the Eternal God of all other Gods, before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence, and into his immortal rest." And, as all wisdom dwells with Thee, and, as all light, truth and intelligence flow from Thee, we humbly seek unto Thee for Thy blessing to rest upon this house, that it may be indeed a house of learning under Thy guidance, direction and inspiration, as Thou didst ordain the laws of the universe, and art the Creator and Sustainer of worlds, and the Regulator of their times and seasons, we ask that in this house a more full knowledge of Thee and Thy laws may be developed, and that those things spoken of by Thy servant Joseph may begin to be made manifest. We therefore pray Thee to grant that when Thy people draw nigh unto Thee in the holy order that Thou hast appointed and revealed, that Thou wilt hear their prayers, and look with favor upon their supplications, which are made in accordance with Thy word, and Thy will and Thy law. And if we are accounted worthy, and it is in accordance with Thy will and purposes, and not incompatible with the holy order which exists among the Gods, and that Thou hast ordained, we pray Thee that Thy presence may be with us. We pray also that the presence of Thy Son, Jesus Christ our Savior, may be here, and that the Holy Ghost, the Comforter, may be our guide and instructor, and that Thine angels may be permitted to visit this holy habitation and communicate with Thy Priesthood in the interests of the living and the dead.

We also pray Thee, as Thou hast revealed unto us many things, to give us a more clear knowledge of the telestial, terrestrial and celestial glories, and the laws, regulations and bounds by which they are governed; and the duties and responsibilities connected with each, that we may be enabled more fully to comprehend our duties, responsibilities and obligations, pertaining to all men in the various conditions and associations of life, and connected also with this nation and other nations of the world, that we may be enabled to act justly, prudently, righteously and intelligently in all the various relations of life, pertaining to social, religious, political and other duties devolving upon us, and that we may comprehend always fully the relationship that we sustain to this nation, to other nations, and to the world generally in which we live, and understand more perfectly our responsibilities to the living and the dead, to the wicked and corrupt, to the honorable and upright among men; to Thee, our heavenly Father, to Jesus, the Mediator of the New Covenant, to the Ancient of Days, and to the different orders, quorums and organizations of the holy Priesthood, and to our brethren generally, in this the land of Zion.

We ask Thee to bless the nation in which we live and the rulers thereof,

for we are persuaded, O Lord, that while great wickedness and corruption abound in all grades of society, that there are hundreds of thousands of honorable men who are desirous to do right and maintain the principles of freedom and the liberty of men, and who do not and cannot acquiesce in the measures taken by the thoughtless and uninformed, who seem to be desirous to injure Thy people, many of whom, however, through the circulation of misrepresentation and falsehood, do not comprehend the position which Thy people occupy, nor the principles by which they are governed. Enlighten their minds, we pray Thee, and lead them in the paths of life. Bless, we pray Thee, all the upright, the pure and virtuous who are seeking to maintain and sustain the glorious principles of freedom enunciated in the Constitution of the United States, and who are opposed to tyranny, misrule and oppression; and save this nation, O God, from the infamy, under guise of law, of being the spoliators and robbers of a virtuous, inoffensive and God-fearing people, in violation of their constitutional rights, and because they fear and reverence Thee and Thy laws; but may this house be preserved unto us as a holy place wherein to worship Thee, and to administer Thine ordinances, to learn Thy laws, the laws of the universe—embracing this world and other worlds; for the instruction of Thy people in the higher branches of education in all true intelligence scientific, linguistic, natural and theological.

Bless the honest and upright throughout the world, and lead the erring in the paths of righteousness; and as Thou hast decreed that terrible judgments shall overtake the ungodly, we leave these things, O Lord, in Thy hands, and wish to conform ourselves to Thy will.

Preserve us, O God, in these valleys of the mountains, and let not our enemies and thine enemies triumph over Thy people, and suffer them not to bring us into bondage, for Thou, O Lord, knowest that we are seeking to do Thy will and carry out Thy laws; preserve us, therefore, in our immunities, liberties and rights, and save us from the menacing power of tyranny and oppression, for our trust, O God, is in Thee.

Bless, we pray Thee, the councils and authorities of the Church: the First Presidency, the Twelve with their Council, the Patriarchs, the Presidents of Stakes, the High Councils and Bishops thereof, together with the Seventies, High Priests, Elders, Priests, Teachers, Deacons, and all the quorums and authorities of Thy Church, as also all the helps, aids and governments pertaining thereto, the Relief Societies, the Sunday Schools, the Primary and the Mutual Improvement Associations, and all men and women who are seeking for the welfare of Zion. Bless all our friends who are not of us, but who are desirous to maintain the principles of virtue, integrity, honor and freedom. We pray Thee also to bless those who have assisted to build this house, the committee of construction, the architects, the superintendents, the workmen in all their various branches that have contributed by their industry and talent to construct this building as a habitation for Thee, our God; bless the Stakes of this Temple-district, as well as all persons who have contributed of their means thereunto, or in any wise assisted in the construction thereof. Let the fear of God rest upon all Thy people. Preserve them in the principles of honor, of virtue, of truth, of integrity, and in the

love of God, that they may be worthy of Thy blessings. Let the people praise Thee, O God; let all the people praise Thee. O Lord, our God, hear us in the heavens, and answer us upon the earth, that Zion may arise and shine, that the glory of God may rest upon her. That Thy people may be preserved from the errors and vanities, the follies and corruptions of the world; that they may progress and excel in every principle of integrity, honor, intelligence, virtue and purity, until Zion shall become the praise and glory of the whole earth, and Thy will be begun to be done on earth as it is in heaven. We ask this at Thy hands, and dedicate this house unto Thee, together with ourselves, our wives, our children, our houses, our lands, our flocks and herds, and our possessions, for time and all eternity, in the name of Thy Son Jesus Christ. Amen.

After the prayer the choir sang the following hymn, composed by Elder James A. Leisman:

In ages past, 'midst error dark,
Our fathers lived and died;
No certain hope from heavenly spark
Bridged o'er the chasm wide.

As Prophets told, so angels flew
To earth in latter days;
Illumed our pathway, and anew
Shed truth's effulgent rays.

The Gospel hath brought light again,
And wisdom from the Lord;
Redemption may be brought to them
Who died without His word.

To this sacred, holy edifice,
It's precincts now we tread,
Will saviors come to minister
For their departed dead.

The children's hearts to fathers' turned,
Will form a link with heaven;
E'en those who have the Gospel spurn'd,
May have their sins forgiven.

What wond'rous magnanimity
Our Father hath in store;
To whom be praise and fealty,
Both now and evermore.

LOGAN, May 4, 1884.

Though a multitude of Saints were present, the meeting was not a public one, those present being there by invitation. Representatives of the press, in that capacity, were not invited, hence we deem it not in good taste to make a full report of the proceedings and remarks. It was an occasion when Latter-day Saints were met together to join in solemn, impressive and joyous worship before the Lord, and to dedicate to His holy name a house which they had builded; and such as had a right to participate in the proceedings, and listen to the testimonials and instructions that were offered, were there. Suffice it to say that on Saturday afternoon Presidents Geo. Q. Cannon and Joseph F. Smith, and Apostles Wilford Woodruff and Lorenzo Snow, addressed the congregation, dwelling principally on themes directly associated with the building of Temples, and affording the assembled Saints much instruction, comfort and precious knowledge.

An anthem composed for the occasion by Brother Evan Stephens was sung by the choir, after which President John Taylor led the congregation in shouting "Hosanna to God and the Lamb!"

The closing hymn, composed by Elder H. W. Naisbitt, was then sung by the choir, and the benediction pronounced by Patriarch John Smith.

At the conclusion of the services the congregation were permitted to pass two and two in perfect order through other portions of the house; President Taylor in the lead, his Counselors and the Apostles assisting him.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JUNE 23, 1884.

"MORMONISM" IN CONGRESS.

On the 28th of May the Senate of the United States, in committee of the whole, resumed consideration of the Hoar amendments to the Edmunds bill (which, as is generally understood, purports to be for the suppression of polygamy), and Senator Brown, of Georgia, again made a telling speech upon the subject. This gentleman has shown himself to be not only an astute lawyer and wise statesman, with broad views as to the rights of his fellow-men and a consistent regard for the Constitution, but a man of more than ordinary moral courage. It is not every man who has the courage to express his honest convictions on this subject, for to be branded as a sympathizer with or believer in the unpopular "Mormon" doctrine of plural marriage, is dreaded far more by the average Congressman than almost anything else. He may not in his private feelings care in the least whether the "Mormons" have one or a dozen wives each, so long as the rights of others are not interfered with, but he feels compelled to conform to the public sentiment by expressing abhorrence of the practice. Even Mr. Brown, with all his courage, does this, and admits that "no Mormon or other citizen of a Territory can defend himself in court under an indictment for polygamy by pleading his right to the free exercise of religion." At the same time, however, he denies "that the Congress of the United States, or any department or officer of the Government of the United States, has any power to punish a Mormon or any other citizen of the Territory by imprisoning his person or confiscating his property, or depriving him of his right to vote or hold office, or of any other civil right, for bigamy polygamy or any other crime without presentment or indictment of a grand jury and trial and conviction by due course of law." He also repudiates "the right of the Government of the United States or any department or officer thereof to ascertain the guilt of any such offender by the application of a test-oath, or to deny to any one the exercise of any right of a citizen on account of his or her refusal to take such oath or to be interrogated under oath as to his or her guilt or innocence."

He credited the Savior with having inculcated monogamy in what he said upon the subject of divorce as recorded in Matt. xix, and then added: "If His authority or His word is the law upon which monogamy rests and polygamy is condemned, then the Christian world which accepts His authority for the one-wife system must accept also the rule laid down by Him as to the manner of dissolving the marriage relation between the husband and wife." As no man, according to the words of the Savior, has a right to put away his

wife, or no woman her husband, except for the cause of fornication; and as neither of the parties separating from any other cause can marry and cohabit with another without being guilty of adultery, and in fact, being guilty of polygamy as much so as the "Mormons" are who marry a second wife without divorcing the first, he wanted to know what is to be done about the "polygamy" that prevails in other parts of the Union as well as in Utah. He then quoted from an article published in the Princeton *Review* on "Polygamy in New England" to prove that "consecutive polygamy" prevails in that strait-laced Christian region to such an extent as to throw the "simultaneous polygamy" of the "Mormons" quite in the shade—that one-eighth of the marriages, in fact, which are contracted in New England are polygamous, with the ratio increasing. Quotations from Dr. Theodore D. Woolsey and Dr. Nathan Allen in support of his statements as to the enormous and increasing extent of divorces in the United States were also given, and then statistics showing the alarming increase of immorality in general, and especially of fœticide among the New Englanders. Elizabeth Cady Stanton was quoted as saying "if this crime against the family, fœticide, continues as it has begun, the descendants of the Celt will soon trample upon the graves of the Puritans," and then Mr. Brown added: "I believe the Mormons have never been charged with the practice of fœticide or the use of means to prevent conception. They are an exceedingly prolific people. So that in this respect at least the polygamy of Utah has decidedly the advantage of the polygamy of New England."

Reviewing the measures taken by Congress to suppress polygamy, he said: "If the Government should send an army to slaughter all the men, women and children who belong to the Mormon Church, that could suppress it, but the Government of the United States could neither justify the act before its own people, before the civilized world, nor at the bar of the Almighty God of the universe."

After indulging in some cutting satire at the expense of Congressmen from New England, who are so forward in regulating other people's affairs to the neglect of their own, he says: "The clamor is not against the Mormon for having more than one woman, but for calling more than one wife. And the Mormons will do well to remember that the policy of putting the whole population, men, women and children, to the sword, and filling the whole land with wailing, blood and carnage, will not be wanting in advocates if a portion of them still continue each to cohabit with more than one woman in what they call 'the marriage relation.' The Government and people of the United States have deliberately determined that they must call it by the proper name. Let the Mormon who has a plurality of women remember that he must conform to the practice elsewhere and call but one of them his wife."

A running debate followed, chiefly between Senators Brown and Hoar, on the subject of the amendments, which was kept up till the adjournment. Mr. Hoar declared his intention of pressing the bill to which he claims paternity at the next favorable opportunity, but Senator Voorhees, although favorable to the bill, expressed his conviction that it could not possibly pass the House this session even if it did the Senate.

The enemies of the Latter-day Saints can go no farther in the matter of passing hostile legislation than the Lord wants them to, and should they succeed in passing any, He can as easily render it futile as He has done in the past. The Saints have nothing to fear if they will only serve Him faithfully and keep His commandments. He has promised to fight their battles for them.

G. C. L.

GLASGOW CONFERENCE.—Meetings of the Glasgow Conference will be held in the Iron Dressers' Hall, 8 Watson St., off Gallowgate, on the 12th and 13th of July. President John Henry Smith will be present.

ARRIVAL AND APPOINTMENT.—Elder C. A. Welch, who for the past fourteen months has been laboring as a missionary in Virginia, arrived in Liverpool per S.S. *Alaska* on the 17th inst., and was appointed to labor in the Nottingham Conference.

DEPARTURE OF THIRD COMPANY.—The third company of emigrating Saints, for this season, left Liverpool per S.S. *Arizona* on Saturday the 14th inst., with Elder E. H. Nye in charge. It included 531 souls, there being 406 from Scandinavia, 100 from Great Britain, and 25 returning Elders. The names of the latter are as follows: E. H. Nye, W. H. Piggott, E. F. Martin, J. P. Jensen, Niels Rasmussen, John Capson, Jeppe Nielsen, Niels Johnson, Peter Mikkelsen, Halver Olsen, Waldemar Petersen, J. B. Hesse, N. P. Petersen, L. H. Outzen, C. J. Christiansen, Hans Poulsen, Jacob J. H. Jensen, N. C. Schougaard, Peter Andersen, Mons Rosenlund, Jeppe Monson, Charles Anderson, Thos. S. Lund, P. C. Christensen.

We learned by letter from President Nye of the company having arrived in safety at Queenstown on Sunday with no sickness on board.

ABSTRACT OF CORRESPONDENCE.

SKETCH OF ELDER NYE'S LABORS.

President E. H. Nye, who has just left this Mission to return to his home in Zion, has furnished us with the following sketch of his labors in this land:

"I was called by the authorities of the Church at the April Conference, 1882, at Salt Lake City, to fill a mission to Great Britain, set apart on the 10th of April, and on the day following bade adieu to loved ones, home and friends, and started in company with thirty-two other missionaries for my field of labors. Arriving in Liverpool April 20th, I was assigned by Apostle Carrington to labor in the London Conference, under the direction of President John Cooper, who sent me into the Kent District, with Elders Frank Snow and Wm. H. Apperley. For ten days Brother Apperley and I traveled together, and after that I was left alone. I soon bent my steps towards Tunbridge, the place from which my parents emigrated some thirty-two years ago. In that and neighboring towns and villages I found a number of relatives, some of whom listened attentively to the truths of heaven I had come to declare unto them; others gave me plainly to understand that I was an unwelcome visitor, and the sooner I made myself scarce the happier they would be. I had labored five weeks in Kent, when Elder Joseph A. West was appointed to the presidency of the London Conference. He immediately called me to

London to succeed him as Traveling Elder in the Whitechapel Branch, where I continued to labor until about the 1st of April, 1883. The change from Kent to London removed me from the locality where most of my relatives resided, but, through the courtesy of President West, I had the liberty of visiting them at will in that and other parts of the Conference, and of laying before them the plan of life and salvation. None of them had ever before met an Elder or heard the sound of the Gospel of Jesus Christ, but a messenger had preceded me nevertheless: that messenger was the Spirit of the Lord, which had rested down upon them, enabling them to see the inconsistencies of modern Christianity, and preparing their hearts to receive the truth. Some of them entered into a careful investigation of the doctrines which I placed before them, and, unlike many with whom the Elders come in contact, they required no urging, pleading with, or persuasion to induce them to come into the fold. They listened to the words of life and salvation spoken in plainness and simplicity, read the works of the Church, compared them with the Scriptures of divine truth, and saw that they were correct, and then, in the very depths of humility, earnestly desired to be baptized. They asked and received the Spirit of the Lord to guide them into all truth. They sought and found the true way which leads to eternal life. They knocked, and the door of baptism was opened unto them, and they walked through into the fold of Christ, and are now rejoicing in the Gospel of peace.

"One of the most pleasing features of all this work of the conversion and baptism of my relatives, is the fact that it is the literal fulfillment of prophecy pronounced upon my head on the 10th of April, 1882, in the Council House, Salt Lake City, by Apostle F. D. Richards. When setting me apart for this mission, he said: 'You shall rejoice in bringing your kindred and friends and many souls to a knowledge of the truth.' I am grateful indeed, and my heart overflows with thanksgiving and praise to the God of heaven that He has wrought so wonderfully with me, and permitted me to see the fulfillment of this and many other promises given to me upon that occasion.

"During my labors in the Whitechapel Branch, I had the pleasure and satisfaction of leading forty-two persons into the waters of baptism. At the release of Elder W. H. King in April, 1883, I was appointed by President Jos. A. West to labor in the North London Branch, and continued there till June the 9th, when I was placed temporarily in charge of the London Conference, during the time that President West labored on the Isle of Man. While in the North London Branch I baptized eleven persons.

"On the 13th of August my appointment as President of the London Conference appeared in the STAR, to succeed President West in that position. Here permit me to say, that in the term of his presidency of over one year, during which I associated with him and traveled and labored under his direction, I enjoyed in his society some of the sweetest pleasures of the missionary service in which we were engaged. To follow his suggestions and carry out his counsel gave me the keenest pleasure, and to his able management and executive ability in the conduct of affairs may chiefly be attributed the present prosperous condition of the London Conference.

"When first called to this position it was to me a source of sorrow, as I did not like office work, and again, I feared I should not be able to labor among the people as I had done, in bringing souls to a knowledge of the truth. But the Lord provided for the necessities of the situation by giving me a good, faithful, competent clerk, Elder George Atkin, who has kept the books and attended to all accounts of money matters for the Conference, so that I have been enabled to conduct the affairs of the Conference, and labor among the people as much, almost, as before. In all this the Lord has greatly favored me, opening up before me continuously new ways and fields among the people, so that I have not had to walk in the old ruts or tread the beaten paths, but have found comparatively new ground upon which to sow the seed, and through the favor of heaven have been permitted to gather some choice fruit, which, I trust, when properly prepared, will be fit for the Master's use.

"I have had the joy and satisfaction of leading ninety-seven persons into the waters of baptism, twenty-five of whom are my relatives, with a fair prospect of several more

coming into the fold in the near future. The great majority of those whom I have baptized are the direct result of my own labors, and in this I recognize the divine favor in opening up my way and crowning my efforts with success, and to God be the honor, the glory and the praise.

"The new Branch at Westerham, Kent, the organization of which I spoke about in a former letter, now numbers twenty-four, each of whom has received the Gospel at my hands, and all are now rejoicing in a knowledge of the truth, paying their tithing, attending their meetings, and striving to live their religion. The President of this Branch has to travel about thirty miles to and from meeting, nine of which he rides, and, while walking the balance, rejoices that he has the privilege of laboring in such a noble cause.

"For the last two years, during the summer season, out-door preaching in this Conference has been prosecuted with a steady persistency, exhibiting on the part of the Elders a determination to warn the people of approaching judgments, lay before them the plan of life and salvation, call upon them to repent and obey the Gospel, and testify in the most positive terms to the divine mission of the Prophet Joseph Smith. Here I wish to say, that though I came to this country with a feeling of contempt in my heart towards all who would preach upon the streets, and it was to me one of my greatest trials, yet, never in all my life have I enjoyed such happy moments, or experienced such great power and influence of the Holy Ghost, as when standing in the parks or upon the streets, declaring the glad tidings of great joy to hundreds of people listening around. When boldly testifying of the restoration of the Gospel by an holy angel to the Prophet Joseph Smith, and of the full enjoyment of all the powers of the Apostolic Priesthood and the divine favors pertaining thereunto by the Latter-day Saints- even when greeted with scoffs and groans and tumultuous yells, and pushed and jostled by the heaving, surging rabble, my soul has been filled with joy unspeakable, and my heart with love and gratitude to Almighty God that I was accounted worthy to endure shame for His name, and come forth as a messenger of life and salvation to those who sit in darkness. I can truly say that no labor in life have I ever enjoyed so much, no employment have I loved so dearly, as the promulgation of the principles of eternal life among the children of men, and no master whom I have served has ever treated me so kindly, or so richly rewarded me, as He in whose service I have been engaged for the last two years. The Elders who have labored in the Conference have been one with me, faithfully supporting me in all my endeavors to spread the truths of heaven, and whether in visiting families, in halls, or upon the streets, have borne a faithful testimony to the truth of the glorious work in which we are engaged.

"In noting the present prosperous condition of the London Conference, and the success which has crowned our efforts in the past in bringing so many souls to a knowledge of the truth, I cannot refrain from saying that great credit is due to all those Presidents of Branches and members of the local Priesthood who have labored so faithfully and rendered so much efficient service in paving the way and helping us to obtain access to the people. Those noble-hearted sisters, too, in different parts of the Conference, who have labored so zealously and indefatigably among their friends and acquaintances for the spread of truth, and to introduce the Elders among the people, will have joy and satisfaction in this life, and in the life hereafter will rejoice in endless lives with those whom they have assisted to save.

"The present condition of the London Conference is good, and the prospect for the future is bright and cheering. The Elders are filled with the spirit of the work, and are laboring zealously for the spread of righteousness in every part, declaring boldly the truths of heaven, and striving to convince mankind of the error of their ways and bring them to a knowledge of the truth.

"I wish to extend to the Elders and all the Saints my high appreciation of the respect they have shown me, together with my sincerest and most heartfelt thanks for all the acts of kindness and the many courtesies extended towards me, wherein they have comforted and cheered, or assisted me in any way, and throughout the future there will remain upon my memory a spot fresh and green for the Saints and my friends of old England.

BEAUTIES OF ZION—DISAFFECTED SAINTS, ETC.

Elder Jos. W. McMurrin writes from Salt Lake City, May 25, 1884, as follows:

"The thought has passed through my mind many times of late, that the Saints who reach this city in the summer season will feel indeed that Zion has been found. There is a most pleasing contrast between the narrow streets of the old world, lined on either side with high, sombre buildings, and the wide, healthful thoroughfares of this city, with beautiful rows of shade trees wherever the eye may rest, now bursting forth in all the glory and splendor with which God has clothed them. The hearts of the true Saints rejoice as they behold the comfortable homes which God has given them in this goodly land, richly surrounded with the beauties of nature which cannot be found in the cramped and crowded cities beyond the sea; but with all the blessings which God has lavished upon His people, many who have gathered from the nations are full of fault-finding, and have entirely forgotten that they came here to serve the God of Jacob. When they find trials in their path, they at once become disheartened, and long to return to the pit from which they have been dug.

"I feel that it is the duty of the Elders abroad to impress upon the minds of the Saints this one fact—viz., that this land is a land of sore trial, and those who are not prepared to lay down their lives for the Gospel's sake had better remain in Babylon for the time being, until they learn to appreciate the great truths of Heaven that have been revealed in these last days. I find some of those who were delivered when I returned, are lukewarm, others cold, and with pain I must say, some of them full of bitterness, and violently opposed to the Gospel which brought them here. I often feel to say, oh! how much better it would be if such had remained where the Gospel found them, for there they were faithful and might have continued in the fold; but they reach Zion only to apostatise and turn against the people of God!

"You will, ere this, have received the account of the dedication of the Logan Temple. People came from all parts of the Territory to witness this solemn event. Many who were bowed down with age traveled long distances to be present when the holy building was presented to the Lord. I conversed with some who had never been in the north country before, and never would have been there but for this great event, who gladly laid their temporal affairs on one side, that they might be numbered with the hosts of Israel who flocked from all parts of the land to go up and worship before the Lord in the House which had been built to His holy name. As the people in former days went up to worship in the Temple at Jerusalem, so in these latter days they are going up to the Temples which are being reared upon Mount Zion, wherein they receive all the blessings pertaining to the new and everlasting covenant; and through the ordinances therein administered they are prepared to meet the King of kings and dwell with Him eternally in the heavens.

"A few years ago, when the Pioneers reached this valley, it was known as a parched and thirsty ground; but to-day men are fighting back the water which is flowing down in great abundance from the mountains on every side. In looking southward from the top of the Temple, one would suppose that great lakes of water were scattered throughout the valley, for the streams have overflowed in every direction, and dry ground has been made 'pools of living water.' No man to-day would call this a thirsty country, and yet but a few years have passed since it was a dry, parched desert. The people of the world behold these things, but will not acknowledge the hand of God in them. The Saints also see them and rejoice, knowing assuredly that the promises of God are being fulfilled, and that the day of His mighty power is close at hand.

"Another of our sisters has been sent to the Penitentiary. She refused to answer improper questions before the Grand Jury, and, in consequence of so doing, she has been deprived of her liberty; but she has shown to her brethren and sisters and to all men, that the Gospel of Jesus Christ is of greater value than all else. The world will yet learn that the daughters of Zion will never betray the servants of God. It is almost needless

for me to add, that the information she refused to give was whether she had obeyed the celestial law of marriage, in becoming the plural wife of Bishop Roundy.

"The masons are again busy laying rock on the walls of the Salt Lake Temple. I am looking forward with much pleasure to the arrival of the May company, when I shall again meet with Brother Geddes and many of my old friends from Scotland. When I look back at my sojourn in that land, it fills my heart with joy and thankfulness for being permitted to labor as a missionary among that people.

"A benefit concert is about to be given Elder Willes and others, who are going to the East Indies to labor for the spread of truth; it will be held in the theatre, and be under the direction of the First Presidency.

"Times are dull, and many idle men are on our streets. The farmers are about the only class who are very busy. Although work is scarce food is plentiful, and no one needs to go hungry.

"If you see my Brother James, give him my kind love; I trust he will be firm and true to his calling, and through the blessing of God become an efficient minister of His word."

JOY AT RETURNING HOME—DEDICATION OF THE LOGAN TEMPLE.

Elder W. G. Reese, who recently returned home from a mission to this country, writes to us as follows, from Benson, Cache County, Utah, May 16, 1884:

"The reason why I have not written before is, I have been busy helping to put in grain (as it was a very late spring and the crops were not planted when we arrived home), and visiting my friends.

"I will only say in regard to my missionary labors in Wales, that I baptized sixteen, endeavored to make those among whom I associated, and to whom I had an opportunity of speaking, acquainted with the principles of the Gospel, bore my testimony whenever convenient, and labored with a prayerful heart to set an example worthy of imitation, knowing it to be my duty to do so. I felt rather gloomy at times, yet when the dark clouds would roll by I would feel contented again to go forth in the discharge of my duty.

"I was blessed of the Lord in finding many warm friends, and the kindness shown me by the dear Saints can never be forgotten. My desire and prayer is that the Lord will preserve them in the truth and gather them to Zion, where they can learn more fully of His ways and walk in the path of righteousness.

"Well, you have learned before this of our homeward trip. I assure you I felt happy when I again got a view of Cache. About the first object in Cache that attracted my attention was the beautiful Temple, overshadowing Logan, and as we rode a little further around the hill my eyes caught sight of home. My heart swelled with joy as it had somewhat over two years previously with sorrow, on taking the last glance for an indefinite length of time, and perhaps forever, of home; because a person who starts out on a mission does not know whether he will be called to lay down his life or not.

"The last four days have been a time of great rejoicing throughout this and the surrounding Stakes of Zion. Conference has been held in Logan and the Temple dedicated. Saturday, the 17th, was the day the ceremony took place, it being exactly seven years since the ground was dedicated for its erection. The first Presidency, several of the members of the Quorum of Twelve Apostles, a good many of the Presidents of Stakes, and leading men were present. Surely we have had a 'feast of fat things.' After the Temple was dedicated, several of the authorities bore testimony that the Lord had accepted of it; in fact, the Spirit of the Lord was shed forth in such rich abundance that, undoubtedly, all present felt an assurance of that fact.

"In order to accommodate as many as possible, meeting was held in the Temple yesterday (Sunday) and this morning, when the proceedings were the same as on the day of dedication. At the close of each meeting, all were permitted to go through the principal rooms. The first Presidency took the lead, the Apostles, Presidents of the

Stakes and other prominent men followed, and all the others fell into line, and in that way order, one of the first laws of heaven, was preserved.

"Undoubtedly there were representatives in Logan from nearly all, if not all, parts of the Territory, and a large number from some parts. The good people of Logan bade their brethren and sisters and friends welcome, and did all they could, so far as I have learned, to make them comfortable. The meetings, both in the Temple and Tabernacle, and there were one in each on Sunday morning, were crowded, and many could not gain admittance. In order to gain admittance to the Temple, a person had to get a ticket from his Bishop. To be unworthy admittance would be a source of grief to a person; but how much greater the grief if decided unworthy to enter the celestial kingdom of God. To look at this, I think, should stimulate us to works of righteousness.

"It was evident that the speakers were clothed with the Spirit of the Lord. They felt confident that the Saints were becoming more and more united, and were drawing nearer to the Lord. The Saints were assured, by President Taylor and others, that if they would observe the laws of God that no power could injure us, because the Lord has a special care over His Saints who have had the courage to come forth and serve Him in the face of an opposing world. Zion is onward and upward, and nothing can stop its progress, because the God of heaven has thus decreed.

"To add to the pleasures of our assemblies, the weather has been very fine all through. How different the climate of Utah from that of England; and how clear our atmosphere compared with that! When standing by the Temple a person can have a beautiful view of Cache Valley, which is about ten miles wide and fifty long."

POETRY.

SOLILOQY.

Here am I on earth, laboring as one bewildered,
To appear among, and be equal to my fellow citizens!
Yet each effort only seems to sink me farther into
Filth and wretchedness. My fellows point at me
The scorning finger, saying, "There's a fool—a fool
Preferring the approval of perverted conscience to life's
Enjoyment. Place, position, purse and power might
All be his, were he to render honor where all honor's
Due. But nay, he rather wills persistently to worship
Truth. This we in him could well admire, did he not make
The Mormon creed its substitute. Poor thing! his wife,
Imprisoned in her home of mis'ry, cannot mingle with
Her peers because of nakedness and poverty engendered by
His haughtiness of soul—for haughty is he, yea,
A haughty fool! His children—known by their peculiar
Manners, mean and shabby and peculiar dress—are strangers
To the joys of life, and dare not mix, unless at stolen times,
With other children of their years. He lives alone himself,
Save in his naked family. The wisdom of our learned divines
To him is foolish and absurd. He even dares to say
Our churches all are wrong in creed and points of doctrine.
Our holy men avoid him as they would a thing unclean;
The lords of labor keep him from the laborers' ranks,
And men of business shun him when they can."
That I'm a fool, the many blunders of my past
Avow; and that I'm haughty may be granted, too, if pride